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used to sit on. In the plaza it is common to sit or lie on the bare ground, though some regularly bring along a mat to rest on, others making a flat club into a little bench. But beams as seats placed at the periphery of the plaza I saw only among the Kre'pų'mkateye.

The platform bed is universal among the Rąmkõ'kamekra, Apą'nyekra, and Krahõ', but Snethlage misunderstands Silva e Souza when citing him to support its use among the Southern Kayapó. That author merely reports "arranchamentos com 400 camas," which last word may designate a sleeping facility on the ground as well as on furniture. Snethlage also misquotes me on the subject of hammocks; these are not in vogue among the Krĩkatí, who sleep on mats on the ground and are covered with mats, which partly holds also for the Pųkóbye.[20] He rightly ascribes hammocks to the Kre'pų'mkateye—the only Timbira among whom a number of persons regularly sleep in hammocks. The Krĩkatí, Pųkóbye, and Rąmkõ'kamekra do own a fair number of these contrivances, but exclusively for resting in the daytime, and nearly all of them have been obtained in barter from the near-by Guajajára. The hammocks found among the Krĩkatí and Pųkóbye all come from the quite isolated hamlet of Urucú; the Kre'pų'mkateye obtain theirs from the Guajajára farther up the Grajahú; and the Rąmkõ'kamekra from the settlements of the same tribe beyond the Rio Corda. The last-mentioned Timbira have also obtained some Neobrazilian specimens on their begging trips to state capitals.

In any case, to date the Timbira have never manufactured a single cotton hammock. On the other hand, in their temporary camps they will take but a few minutes to complete a hammock quite serviceable for a few days by interlacing the tips of two burity leaflets. The ropes for suspending this type of hammock are made of the stalks of the two leaves when worn down to a thin strip. Occasionally such hammocks may be seen even in permanent villages, especially among the Krahõ'. Among the Apą'nyekra, Snethlage saw a hammock for little children that had been knotted together from a few bast threads. I noted a rather large sample of this type among the Rąmkõ'kamekra; it consisted of ropes made of the black bark of a *philodendron* species. It was not in the Guajajára twined technique, but rather conformed to that of Timbira scoop nets (pl. 17, *c*), though wider-meshed. The Šerénte rather frequently fasten such hammocks to the branches of trees for hunting from ambush; accordingly, there is no reason to think of diffusion from the Tupí.

Storage.—In two or three Ponto houses there was in one corner an attic with a flooring of poles. It was partitioned off with thatched walls, provided with a small door, and made accessible by a notched tree. This chamber serves for the storage of provisions and of valuables; it is due to Neobrazilian influence. Not a single Timbira tribe has scaffolds for the stowing away of utensils. Except for the attics just described, such objects are thrust into the roof or wall thatch; stuck under the beds; or, in the case of small articles, most commonly suspended in bags and baskets, such as are always available in considerable numbers. For this purpose the house posts are frequently allowed to keep a projecting limb, and the same end is served by the cords that sometimes hang down from the rafters. However, there are no specially designed hooks or crossbeams for suspension.

Fire.—The fireplaces, fixed appurtenances of the dwellings, fall into three categories. First, there is the small fire kept going in the night at the foot of the beds; in the daytime it is not used except possibly for some technological task. Secondly, there is the fireplace with its hearthstones for boiling food; this often coincides with the foregoing,[21] but otherwise is likely to be placed in the unenclosed space

[20] Snethlage, Nordostbras. Ind., 155, 116.

[21] This seems contradictory to the preceding statement. *Editor.*

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while holding it with her left arm (pl. 22, *a*). Among the Rąmkō'kamekra I have never seen carrying bands used, yet they probably were formerly in vogue, for Ribeiro expressly states: "Carregam ellas os sues filhos menores ás costas, pendurados en tipoias ou tiras largas feitas de palha de burity."[350] That is, they followed the present custom of the Šerénte and Kayapó instead of the Apinayé custom of wearing girdles.[351] Pohl describes the carrying bands of the Pōrekamekra: "In order to carry their children, who are nursed until their fifth year, in comfort, the women use shoulder-bands two inches in width [i.e., strikingly narrow!], which are plaited of palm leaves, and on the chest as well as the back there are suspended some twenty cords with the above-mentioned bead-like seeds [*Scleria flagellum*]. Into this band the child is set so that its feet clasp the mother's body." The same carrying band he notes among the Krahō': "I obtained one of the above-mentioned children's carrying-bands, such as I found here too in use by all the women."[352]

I, too, have seen carrying bands among the Krīkatí and Pųkóbye, but they were plaited of cotton, not palm grass, and were in part provided with ornaments in relief. The Rąmkō'kamekra and Apą'nyekra also have such cotton sashes (pl. 11, *a*, *b*), but today at least they serve only as ceremonial decoration of the precentresses. Here the plaitwork is always plain, with huge cotton tassels depending from the cords of *Scleria* beads. The mode of manufacture varies. Either the band is manufactured in the plaiting frame with only a number of little sticks inserted between the warp strands; or the maker slings a cipó hoop round her knees (pl. 6, *a-c*). Concerning a similar specimen seen among the Kre'pų'mkateye I do not know whether it served as a carrying band or as a ceremonial decoration. The Krīkatí, Pųkóbye, and Kre'pų'mkateye substitute deer hoofs for the *Scleria* cords.

From the Suyá, Von den Steinen obtained a quite similar children's carrying girdle of cotton, about 7 cm. wide and plaited all over with lozenge designs, but it had only two loosely encircling corded rings instead of the pendants.

The Krīkatí and the Pųkóbye also have some wide cotton carrying slings in two-strand twining technique (Doppelfadengeflecht), which, like the cotton hammocks of the same make, are all traded in from the neighboring Guajajára.

Among the Rąmkō'kamekra it is exclusively the mother's business—or occasionally that of kinswomen relieving her—to tend the infants. A man will indeed play with his child and lay it beside him on his platform bed in the daytime, but if it gets soiled he almost always calls the mother to do the cleaning.

All the women and girls I knew were without exception glad to devote themselves to children. As soon as a little one begins to stand erect, the women attempt to teach it rhythmic dance movements to accompany their singing, and it is very droll to see the infants commence dancing after a fashion as soon as their mothers stand them upright and strike up a tune.

NAMES

The principle of name transmission and its connection with social units have already been described (p. 77 ff.).

[350] Ribeiro, Memoria, § 12.

[351] Nimuendajú, The Apinayé, 105, 106.

[352] Pohl, Reise, 2:193, 215. "Um ihre Kinder, welche bis zum fünften Jahr gesäugt werden, bequem tragen zu können bedienen sich die Weiber zu diesem Zweck bestimmter Achselbänder. Selbe sind zwei Zoll breit, aus Palmblättern geflochten und an der Brustseite wie auf dem Rücken hängen bei 20 Schnüre mit den obenerwähnten perlenartigen Samenkörnern. In diese Binde wird das Kind gesetzt, so zwar, daß deßen Füße den Leib der Mutter umschlingen.... Auch eines der obenerwähnten Kindertragbänder, welche ich hier ebenfalls bey allen Weibern sah, brachte ich an mich..."

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256

a

b

c

MANUFACTURE OF DECORATION WITH AID OF CIPÓ LOOP; AND WITHIN A FRAME

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292
●28
531

FOREHEAD BANDS

/51 cont./
301 pierced and systematically enlarged holes of the ear lobes (3).
304 (Fig. 2, /see p. 15/, 15.)

[171] 3. Compare with this the similarly shaped ear-rolls observed by Karl von den Steinen among the Suyá of the Xingu, made like a tapeline out of the wide leaf-strips of the
[113] bacaba palm, with a diameter of 7 centimeters, leaf width 1.5 centimeters. See Durch Zentralbrasilien /Through Central Brazil/, Leipzig, 1886, p. 207.

301 No. 14. Ear ornament, as before, but of somewhat smaller dimensions. With a circumference of 21 centimeters, the thickness of the ring-shaped ear-disks is 2 centimeters, their diameter 6 centimeters. (Fig. 2 /see p. 15/, 1.)

[286] No. 15. Woven upper-arm ornament (ipaĉẽ) with woolen tassels. (Fig. 2 /see p. 15/, 6.)

482 No. 16. Carrying baskets with a square base and a forehead-
285 tumpline plaited out of buriti fibers (4). (Fig. 2 /see p. 15/, 13.)

[171] 4. An exactly analogous basket model is found among the Kayapó of the Araguaia.

126 /52/The following brief word-list was recorded directly from
174 the Canella Indians and permits one, by comparing it with the
197 corresponding words of Ehrenreich's Gradahõ vocabulary (1) and of
[114]

[113] 1. See Ehrenreich, Materialen zur Sprachenkunde /Linguistic Materials/.

the Mẽkubengokrã word-list recorded by me, to recognize a very close linguistic relationship with the Kayapó tribes of the Araguaia, whose separation from the main body of the Gẽ nation on the other side of the Tocantins may well have taken place in not too far distant times.